# The New Unity

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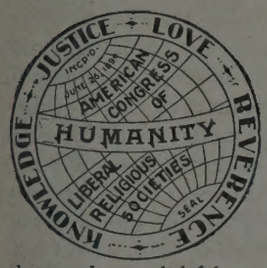


TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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## Editorial

*Poor, sad Humanity*
*Through all the dust and heat*
*Turns back with bleeding feet,*
*By the weary road it came,*
*Unto the simple thought*
*By the Great Master taught,*
*And that remaineth still:*
*Not he that repeateth the name,*
*But he that doeth the will!*

—Longfellow.

THE papers tell us of a disgraceful hazing affair at the Union Presbyterian College at New Wilmington, Pa., one young man covered with shoe blacking, another beaten and thrown over the fence because he would not sing sacred songs to the amusement of the mob. The onslaught seems to come from some of Greek letter societies, according to the item. This brutality has been in the world long enough. The college life that fosters such is allied to the corrupting interests of the world. They belong to the prize ring and the bull fight age. Let us have done with it.

IN the practical conflicts between science and religion or even the lower conflicts between the conservative and the radical, science must be as conciliatory as the devotees of religion. The demands of the body are imperative, but so also is the life of the soul. One must not be sacrificed to the other. Brutal treatment of the hearts of men will bring evils more far-reaching and difficult to help than brutal treatment of the body. We must be tender of conscience even when it points in the wrong direction. It is a thing to be educated not crushed. It may be necessary to guide or even thwart it, but it should not be rudely bruised.

FROM far-away Wyoming comes this greeting to THE NEW UNITY which belongs to its readers. The compliment is not to the manner for that is often imperfect enough, as the editors well know; it is not to the matter for that, too, comes from busy lives and oftentimes represents the limitations of hurry; but it is the purpose, spirit and aim that makes THE NEW UNITY unique as a religious weekly and precious to many readers other than this one in Wyoming. It justifies the confidence that publishes these words and through them appeals for co-operation and support of other readers:

"THE NEW UNITY is the one publication that I feel I cannot do without. Its breadth, its charity, its understanding and practice of *principle* brings it more in touch with the religiously progressive than any publication I know of. There are so many for the "professors of religion," as well as for the broad scientist, but those that compass both these and the religiously scientific (as well as the scientifically religious) are few. In fact, I know of no other."

THE Chicago University inaugurated this week a most interesting and needed movement towards popular education, establishing a down town, mid-day course of University Extension Lectures. The new Steinway Hall on Van Buren street offers a much needed convenient place. President Harper begins the work with a course on "The Prophesies of the Old Testament," a subject upon which Mr. Harper can speak interestingly and popularly. This course is to be followed by one from Prof. Small on sociological topics. There is a pleasing fiction among men that they are too busy to attend day lectures or classes, that that is only the privilege of the women. Of course this is true of all wage earners, but in a city like Chicago there are great multitudes of men who do spend a great deal of time leisurely at clubs over politics and social affairs and their pockets would not be impoverished and their minds be greatly enriched if they availed themselves of such privileges as the Chicago University proposes for them. There is a large work to be done in this direction and we hope the venture will meet with the success it needs.

WE print in another column the full program of the "National Conference of Unitarian and Other Christian Churches" to be held at Washington, D. C., next week, October 21-24. The program is an attractive one and a representative one, representing a wide range of territory geographically, intellectually and theologically. Only three names will be recognized on the list, so far as we know, who do not wear the Unitarian name and who do not speak from within the fold. The Rev. D. N. Beach of Cambridge is a Congregationalist and Rev. A. P. Doyle is a Catholic, these speak at the Temperance meeting, and John Fiske is too universal a name and universal a spirit to be claimed by any denomination. The National Conference is a relief to the conscience of many Unitarians who would feel pinched and grieved over the narrower rulings and excluding actions of the American Unitarian Association, the chief missionary organization of the body, although the ruling and leading minds in both organizations stand in the same shoes. These people in their A. U. A. capacity continue to disfellowship from their missionary sympathies and co-operation the Western Unitarian Conference and its activities, but in their National Conference capacity they declare for the open fellowship without creed test or doctrinal limitations. Here is another case of "Pickwickianism" somewhere, such as we alluded to in our last week's editorial, but discussion and experience will work the problems clear. Gradually the chasm between pretension and practice will be narrowed in all denominations and outside of all denominations. There will be a good and profitable time at Washington and the interest of THE NEW UNITY and its readers in the outcome of it is warm, sympathetic and hopeful.

## The Chicago University's Lost Opportunity.

The unfortunate controversy between the Chicago University and Professor Bemis has become so public that it becomes our duty to recognize it in the columns of a journal, committed as THE NEW UNITY is, to the interests of morals and religion. The president of this great University felt constrained, at the recent convocation, to publicly declare that no contributor to the funds of the university had "criticised any theory advanced by a professor" and that there had "never been an occasion for condemning the utterance of a professor on any subject." No names were used but the allusion was so direct and the implication so evident that Prof. Bemis has felt constrained to present his case through the papers. As controversies go, we are glad to record that on both sides the statements have been carefully made and are couched in dignified and courteous terms. It takes but little reading between the lines to see that both parties have told the essential truth. It is quite clear that the statement of the president is *literal* truth. It is not supposable that any contributor to the funds of the University either attached any direct conditions to his donation or made direct complaint thereafter, or that any teaching had been formally or officially condemned. It is also equally evident to our mind that Prof. Bemis' statements represent a truth in the case. That there was a spasm of apprehension among the friends of the University both inside and outside, lest Prof. Bemis' open advocacy of municipal ownership of the natural monopolies, such as city gas, transportation and water, should create a feeling of distrust and opposition which would congest the financial flow, there can be but little doubt on general and specific evidence. There is no doubt but that Prof. Bemis' teaching on this matter outside more than inside his classes did, as the president wrote under date of July 28th, 1894, "cause a great deal of annoyance. It is hardly safe for me to venture into any of the Chicago clubs. I am pounced upon from all sides. I propose that during the remainder of your connection with the University, you exercise great care in public utterances about questions that are agitating the minds of the people."

This was the University's opportunity to vindicate the liberty of the pedagogue. It was a chance for the University to say to these club men through its representatives, "Very well, gentlemen, we may or may not agree with you, but it is not for the University to establish a censorship upon its teachers. It is the University's business to present men of ideas, of established integrity and adequate scholarship, to present not one but many sides of these great questions." While these complaints were going on in the clubs, to the discomfiture of the president, another University professor in the department of Economics was contributing to the daily papers long and learned articles upon another "*question that was agitating the minds of the people.*" Of course these articles created intense dissatisfaction with one class of people as they aroused much satisfaction with the other. If the representatives of labor or the silver advocates or other men of sincere convictions and high motives had entered their protest, as many of them did in one way or another, it was the part of honor and wisdom for the University to turn a deaf ear to such complaints and hold a professor's right to his convictions and the propagation of the same inviolable. This was the university's opportunity in the case of Prof. Bemis and it lost it. Instead of rebuking interference from capitalist or from labor, it weakened in the presence, perhaps, of its great need of money and said in substance, if not in fact, "It is all very well to sympathize with the working men, but we get our money from those on the other side and we cannot afford to offend them."

An instructive parallel case occurred in Wisconsin a little over a year ago, when Prof. Ely, a friend and former teacher of Prof. Bemis, a man of much more pronounced opinions on socialistic lines, was complained of. A case was made out against him, an organized effort was made to oust him, but the regents, after a full hearing, rose to the dignity of the occasion and said in substance: "It is not our province to pass upon the truth or falsity of the theories advanced in the chair of sociology, but believing in the integrity and scholarship of Prof. Ely, we must defend the intellectual freedom of a teacher." No one interfered. The decision of the University authorities was not a vindication of Prof. Ely's views or a triumph of socialistic tendencies, but all friends of free inquiry and independent thought breathed freer, and took the University to their hearts with a new love. The action of the Chicago University will produce the contrary feeling and awaken an apprehension that even great institutions of learning, particularly those dependent upon the munificence of millionaires, may be, like too many of our churches, benumbed too often by financial influences. We believe the president in his convocation address was in the main just to the capitalists and they themselves would have been prouder of an institution that would be above the annoyance of club men, or labor union or other partisan and sectarian agitators. The University will not suffer outwardly by Prof. Bemis' removal, doubtless money from some quarters will be given more confidently, but internally, students and professors have received a hurt on that campus. Questions of sociology as well as questions of theology are henceforth in danger of being treated more cautiously. Everywhere there are indications that the "storm center" is being removed from theological to sociological grounds, and if we may not look for a fair discussion of many sides in our universities, then the time is coming when in sociology as now in theology the most independent and vigorous thinking as well as the noblest utterances on these questions must be found outside of college walls, a result much to be regretted. In the present large elective policy of the Chicago University, the students can well be trusted to select not only such teachers but such teaching as is most helpful. When the students condemn a teacher by want of sympathy and of patronage, then the University authorities must consider the question of competency.

We have said that the Chicago University will not suffer from this action outwardly, however it may have missed a moral opportunity and failed to reach its higher spiritual potency. The reverse is true in the case of Prof. Bemis. We fear that the gates of opportunity are closed against him for the present on college lines. The implication of "mad dog" is enough to seal the fate of poor Tray whatever the true diagnosis of the case may be. We fear no institution in the land will now care to open its doors to a man whom the great Chicago University has left under a cloud, a man of whom a great capitalist said, "If we cannot convert you we are going to down you. We cannot stand your writing, it means millions to us." For other institutions also must needs have money, and still the institution that will follow the example of the Wisconsin State University and approve ability and not theories, will find a responsive throb of love and appreciation in the hearts of the young men and women who are seeking the highest culture at the hands of our higher institutions.

This passing episode in the history of the University administration will increase the respect for State institutions, such as are maintained independent of individual support, and it will deepen the apprehension concerning institutions founded by the money of a few who may give it with theological or possible sociological bias.

As a matter of fact, Prof. Bemis is rather a moderate man in sociology. There are hundreds of capitalists in Chicago and elsewhere who sympathize with his desire for municipal ownership of the natural monopolies, and it is a pity if the teachers in our universities cannot help solve this problem without interference of club men or the embarrassment of college administrators. The college teachers must not always seek escape into transcendental philosophy when a program is called for. As we said a few weeks ago, a program in sociology is a dangerous thing, but a program in sociology we must have. And there is no place so fitting as the University to discuss and develop such a program. These large inevitable questions must be faced and should be handled at a point farthest removed from the pinching point. Not where the grind of poverty irritates the nerves nor where the weight of luxury and the nervous care of wealth distract the mind and destroy the courage should these questions be discussed; but in the deliberation of the class room and the scholarly poise of the University, and the University that shrinks from this task, turns away from its divinest opportunity, fails to do the one thing most necessary to do and

n neglect to do it, it leaves an earnest world caring little what else it may do.

We cordially recognize that there are other elements in this particular case. Prof. Bemis may have been in the language of the president a "misfit," but it was thebusiness of the University to put itself beyond the grounds of a possible suspicion in this direction, settle its right at the bar of public opinion to handle any problem in the growing science of sociology with the same openness and difference of opinion as it discusses questions of biology or meteriology before anything else. If Prof. Bemis was good for nothing else it would have been a good investment for the University to have retained him long enough to have established the "freedom of prophesy" in its professional chairs. After that had been established then there would have been times and ways enough to correct a "misfit" in a way that would not leave such a moral cloud over the University as now rests in the minds of those who have the well being of the world at heart more than the triumph of an institution, who care more to see the reign of justice and honor come into public affairs than to see endowment funds increased.

We have spoken plainly but in love. We would not be unjust to either party. We believe that the great University of Chicago means well and does well and stands a fair show of proving that an institution can command the confidence of capitalists without being dictated to by capital. It has yet to prove that even incendiary and dangerous theories are harmless in the hands of University men, and are convertible into helpful and holy inspirations if wisely handled within college walls and on the campus of noble institutions of learning.

## Our National Duty.

When the American colonies were whispering the word resistance to oppression, and Jefferson was being molded by God and events to become the builder of a new nation, Patrick Henry said, "I doubt whether we shall be able alone to cope with so powerful a nation. But where is France? Where is Holland? — the natural foes of Great Britain. Where *will* they be? Do you suppose they will stand by idle and indifferent spectators of the contest? Believe, no! When Louis XVI shall be satisfied by our serious resistance and our declaration of independence, that all prospect of reconciliation is gone, then, and not till then, will he furnish us with arms, ammunition and clothing; and not with these only, he will send his fleets to fight our battles for us." Patrick Henry and Jefferson and Washington today live and fight in Cuba. The struggle is exactly the same; but against oppression one thousand fold worse than the American colonies ever suffered. England may be selfish, she is not brutal; she is not tyrannical simply from a love for arbitrary power and self-glorification. Cuba has been the victim of exactions without mercy from the day that Columbus set foot on the island in 1492. Four hundred years have obliterated the original inhabitants, but have not entirely quenched hope, courage and love of liberty in the people that occupy the island. It would not be possible on the American continent to find a spot more miserable, but a spot more capable of prosperity and happiness. The policy pursued by Jefferson and Madison and Monroe would have long ago interfered with this wanton work, and given the Cubans an integral place in our union of free states. But those men had their hands full with the acquisition of Louisiana and Florida, and the transforming of those territories from Spanish chaos to rational order. General Grant believed the time had come to act decisively for the Cubans. A dread of jingoism however had become so prevalent in America that we folded our hands while a small neighbor was ground into dust by a powerful and tyrannous foreign state.

We have already made one serious blunder in national altruism within the last four years. Hawaii struggled against a petty despot, and became a nation in the neighboring seas. Her independence was not only declared but won. Mr. Cleveland, whose honor and justice are unimpeachable, in an extraordinary stretch of sentiment for the dethroned queen, placed the United States in a false attitude and came near doing irretrievable damage. To correspond officially with a deposed monarch, after Hawaii had been recognized by leading powers as a republic, was international treason. But this Mr. Cleveland did. It cost him dearly in the love not only of Hawaiians but of Americans. No other event of his administration will be so regretfully remembered. It was a great political blunder; and while intended to be justice to a woman was injustice to a nation. Mr. Cleveland can do no better now than to close his second administration with a full avowal of our national sympathy with those who struggle for liberty and human rights.

It is not our duty or our right to wait to see if a weak people can successfully compete with an old and powerful master. "Where," cries the spirit of Patrick Henry, "where is the United States?" "Do you suppose they will stand by idle and indifferent spectators of the contest?" This is a question not of subtle statesmanship, but of purest humanity. It is not a question to be relegated to the columns of dailies that consult party policy. It is a question that the American people is taking to itself; and very righteously as well as determinedly. It will not be long that our national policy will be permitted to be defined by narrow selfishness. Whether Cuba shall ever become a member of our Federal Bond is a remote question; that which must now be answered is, shall we draw a line about our states and declare that beyond that line we have no national obligation; no human obligation; no duties; no rights to champion; that we must sit dumbly and permit our brethren and neighbors to be tortured from the face of the earth for the high crime of loving liberty.

Our duty is clear to both Cuba and Hawaii —to enter into such alliance with each as shall recognize our neighborly obligations, and shall encourage and aid every forward step taken by them politically or socially. Let Mr. Cleveland take his stand for a larger interpretation of the duties of nations. The Monroe doctrine needs a new and enlarged application. It is no longer enough for us to claim a barren protectorate over the Western continent. If we are obligated politically or morally to insure America from foreign attack we are equally obligated to foster honorable national sentiment and political principles within the same limits.

E. P. P.

# The Liberal Congress.

*Hospitable to All Forms of Thought: Everyone Responsible for His Own.*

## No Death.

BY KATE KELSEY.

"There is no death," we hear them say,
The great and good of old,
"'Tis but a change to endless day,
Safe-sheltered in God's fold."

But when from life dear love departs,
When cold and still he lies,
What hope is there for breaking hearts
Beyond those bending skies?

"The love that fails is not true love,"
We hear a sweet voice say,
"For linked with God's own heart above
True love endures for aye."

## Another Word From California.

From One Who Does Understand Us.

EDITORS OF THE NEW UNITY:—I have been reading UNITY'S "program." And in response to your appeal to the gentle reader to say what he thinks of it, I say it is a good "program." Go on with it.

I will say further that I have taken a good deal of interest in the movement which UNITY now represents. As a liberal, I was glad, of course, of any attempt to unite the liberals of different organizations. But as a student of religious thought I was somewhat puzzled to understand what phase of thought the congress really stood for, or how the meeting of so many heterogeneous elements could amount to more than an expression of good-will—a good thing, to be sure, but not likely to result, unless some distinct work should be undertaken, in anything of distinct and lasting value.

Now UNITY has always stood, if I have not misconceived its position, for those inquirers who, discarding both dogmatism and supernaturalism, search for the natural basis of religion as its true and permanent basis, prosecuting their search by the study of nature and human nature, and in full recognition of the ordinary laws of evidence. This is not a creed. Philosophy has not yet elaborated a theory of human life in its relation to Universal Power upon which we can all unite. But it is a method. And all who take the position which UNITY has defended, and who believe that unity of feeling must be preceded by something like unity of thought, must feel that any coalition will be in its main effort futile unless it either unites men by the force of a common religious idea or inspires them with a common desire to employ the natural (or, as we are saying today, the scientific) method for

the determination of religious truth. In the present chaotic state of religious thought it is vain to demand complete unity of idea. Most of us in fact have no well defined idea. We are mere seekers. But it seems impossible that men should cling very closely together in the search for truth unless they are at least traveling by the same or by neighboring paths.

The question then arises, Is the new movement such a movement of thought upon natural lines? And one might have put the question, Is the congressional body, intellectually, in motion at all?

For a time it seemed, so far as I could gather from the reports at this distance, that its elements had chosen to stand where they were, each in its own inclosure, and to initiate as a congress no intellectual movement at all. This is quite in accordance with a common misconception that religious feeling has nothing to do with religious thought; as though men could pull together and pull in sympathy, though pulling in different directions. But I have no doubt that had this policy of inactivity been continued the congress would have issued in nothing but generalities about humanity and fraternity, which, having exhausted their force as protests against sectionalism, are fast becoming meaningless. The congress would not have been destitute of grace. Every aspiration towards unity is gracious. But its use would have been mainly as an example of the beauty of still-life and repose.

But here we have, in UNITY of September 19th, a "program." You are going to establish congress churches or people's churches, which will "bring together the unorganized and incoherent elements in a community church bound together only by the 'great law of life and love,' committed only to bringing in the kingdom of righteousness and love in that community." And you announce that this work is to be done "only with and for those who cannot and who will not restrict their fellowship or their energies by a word that carries with it dogmatic and controversial associations."

Now that is encouraging. A religious body ought to stand for something and be able to teach something. It may be a mere benefit association, or a charitable organization, or a social club. And there are those who seem to think that this is enough. But if it is no more it can scarcely be called religious. If religion is but a mode of life it implies one or another conception of life as determining the mode. And without some such conception, some such master-thought, religion can do very little in these days, when the right of private judgment is so generally asserted, for the advancement of the kingdom of righteousness. The teacher and the thinker have much laborious work to do in the cause of righteousness, about which there is no such unanimity of thought as some have assumed. Any man who has had much intercourse with men in the secular relations of life knows that the assent which they give to the validity of moral obligations is often far from sincere; that they regard such obligations as deriving their force solely from the law, or from some mere social fiction or convention, and that a man may properly ignore them when he thinks it is safe. And such men are by no means to be sought for only among the outcasts or the vermin of society. They are respectable, and are ordinarily classed with honest men. They are simply the dupes of a false theory, a theory, doubtless, which jumps with inclination, but a theory which they believe to be incontrovertible. Surely the teacher of righteousness has his work laid out for him here. And this work, doubtless, you have in mind.

Nor need you, in my opinion, be disquieted by the cry that you are attempting the formation of a new sect. No association for the unprejudiced pursuit and dissemination of truth by natural methods can be branded as sectarian. It is the dogmatic basis, the arrogation of peculiar rights or privileges in relation to the source of truth, and blind devotion to the person of a leader, that have given the term its injurious import. The sectary is not open to conviction. He is not content to be a simple learner or thinker, but assumes to have reached already the goal at which the thinker aims; and, standing on this assumption, he refuses to listen to criticism or adverse evidence, but doggedly maintains that he and his set, or sect, alone are right. And it is the narrowness, the bitterness and the arrogance inseparable from such a position which constitutes the reproach of the sectarian. But the congress, as I understand it, makes no assumption of peculiar insight. Its members may have convictions, and strong convictions; but the grounds of their conclusions, as I take it, are always open for examination, and their purpose is to pursue religious truth in the philosophical spirit, and promote religious discipline in the educational spirit. In fact, you openly avow that the dogmatic spirit and method shall be abandoned, and thus expressly disavow the sectarian spirit. A similar disavowal of dogmatism makes even existing organizations smart under the imputation that they themselves are sects, and they, of all persons in the world, ought not to be forward to cast the reproach upon an association which undertakes to make the disavowal complete both on paper and in practice.

Well, you see I have been thinking of your "program." And in response to your invitation I wish to let you know that I am with you. Go on, say I. I do not understand that you are drawing any lines of exclusion about you, and if there are other organizations animated by the same spirit and doing the same work already they ought not to find any difficulty in joining hands with you, and certainly ought not to complain if you create new instruments for the prosecution of that work. But if they stand aloof from you, there is double need of you.

I inclose membership fee.

Cordially yours,
FREDERICK MEAKIN,

San Diego, Cal., Sept. 26, '95.

## Religion.

BY JACOB B. DUNN.

Religion is the answer of conscience to known facts. Mythology and superstition have divided it into two branches. The first embraces formal acts of worship known as duties to God, such as building temples to his praise, and such ceremonies as circumcision, baptism, public prayer, etc. The second is morality, or duties to man. The former is technically called religion, and includes generally a duty to believe certain supposed facts in regard to God and man, on pretense that those facts were directly revealed to men by God thousands of years ago, which he no longer so reveals. These beliefs it is not pretended rest on any facts known to us, but must be accepted on credit on pain of forfeiting the benefits of the religious societies proclaiming them.

Now, while every man has a right to his own belief in regard to all matters of duty or even of speculation, it is almost certain that no two cultivated religionists have the same belief in regard to God, and our duty to him. And for any man or society to enforce a formal fixed belief on those matters is absurd because no two men understand the creed in the same way, and it is cruel because it leads to perjury of the soul in avowing a belief not understood and also because it is no man's concern what another man believes about God or our duty to him.

The extent of our claims upon others is embraced in the word fraternity. If a man is my brother I should respond as such without asking why. It would be amazing folly for me to refuse his advances unless he shall agree with me about matters of which we are both ignorant, as my church may require. Such requirement is destructive to peace, a clog to investigation and an insult to reason. It has led thousands of true men to the scaffold, and smothered the convictions and corrupted the morals of millions more. Truly religious men do not make yokes or impose burdens but aid to break every yoke and let slaves go free.

But theism presents broader ground for thrusting aside creeds than their baleful influences. God needs no service from us and we can render none to him. He eats not flesh of bulls and drinks not blood of goats, wears no Tyrian scarlet, is not sick, angry or discouraged. He is not a burden to the weary beast. He doeth all his pleasure, carries creation, and is in all respects above us as the heavens above the earth. He is not choice about his benefactions but is good to all, and his mercy is over all, regardless of our petty notions of the good and bad. Thus hath God beset us with blessings and laid his hand upon us. What can we do in response to his boundless goodness and love? How shall we bring our rational souls and our works so in accord with him and his works that our thoughts of him shall be sweet? Jesus answers: "That ye may be children of your Father, bless them that curse you, do good to them that hate you, and pray for them that persecute you, for He maketh his sun to rise on the evil and the good and sends His rain upon the just and the unjust." This is a rational and Godlike answer of conscience to the facts we know.

Bad men are not in our way at all, they merely try our metal. *Good men*, who cannot afford to do good except to the worthy and good, are as Jesus shows just like other sinners, thankless. They control the forms of religion, debase its objects to their own selfish purposes, and exalted as Capernæum shall be thrust down with it.

There is still I think an opportunity for criminals and debased persons to go into the kingdom of God, before those too good to be like God. We are under the curse of clericalism or clergy rule, instituted by Paul in direct disregard of Jesus, and should strive to break their yoke and go back to the great Teacher.

## Concerning Manners.

BY HATTIE TYNG GRISWOLD.

Writers in a number of late English and American newspapers are bewailing the falling off in manners of the younger members of society, both men and women. A great number of remarkable statements as to what has been seen and heard are made. Some of them make one wonder just what kind of society the writer frequents.

For instance, a gentleman talking to a New York *Tribune* reporter, remarks: "Here are only a few of the modern expressions which, to my astonishment, I hear used on every side by the daughters of my

old friends,—women who are well to the front at present in all social functions. If a man loses his money they say, 'So-and-So has gone to smash.' 'It's a darned good thing,' I actually heard issue from the lips of a pretty woman of our world, while 'it will be bully fun,' 'it's just nasty dogged cussedness on your part,' and other elegant adjectives of the like, I have heard used constantly."

That particular variety of slang may be confined to New York, but of the universal prevalence of slang among all young people there can be no doubt. Still there is a difference in slang, and the New York variety seems to be of a peculiarly coarse and offensive character. The astonishment, even dismay, of the gentleman of the old school is easily understood. College boys, and even girls, indulge in a kind of "shop" slang that falls away from them usually, as they get out and mingle with other people. But nothing is more unpleasant than to hear the boyish speech carried on into later life, to any great extent. But it is not of slang alone that we hear complaint, nor of the ill manners of the young and unformed.

It has been found necessary to change the rules relating to the queen's drawing-rooms, on account of the crowding and pushing done by great ladies at that high ceremonial; and the cool insolence of high-born dowagers calls out much scathing comment in London. Mrs. Julia Ward Howe inquired several years ago whether polite society is polite, and the question is pertinent still. Certainly it falls far below every requirement of Emerson, whose delightful essay on Manners proved him to be the first gentleman of his day. But a man can have fine manners of the Emerson variety and yet be ignorant of much of the etiquette of the day. Men usually go to their wives or sisters for instruction in this, and can add it to their other equipment for society with comparative ease, if they are well-grounded in the first principles of politeness in their youth. Sad indeed is their fate, if they have missed this vital instruction. Scarcely any one ever really makes up for it in after life.

The veneering family is a very large one, and you can tell them across the room. The thin coating of late acquired culture is detected at a glance. And few greater misfortunes befall a person than to miss this early training. It handicaps thousands of intelligent and ambitious people throughout life.

The schools should furnish some substitute for this essential home training. They might better omit many things they now teach, if necessary, and instruct the young as regards their manners and appearance. Now, a young man frequently comes out of college as ill-bred as a boar from the back country. He has seen very little of any good society during his course. Not a syllable has been said to him upon the important matter by any of his instructors. Indeed, many of them are as slightly acquainted with the manners and usages of society as the youth himself. I have been told of one college president, at least, who always placed his feet upon the table in front of him at the meeting of his faculty. What attitudes the professors took may be inferred.

Young people left to themselves through these college years and mingling together almost exclusively, make many cruel and mortifying blunders when they begin to get out in any better bred society. They suffer agonies of shame before they learn the ways of the world. Some provision should be made in every school for their help and guidance. President and faculty should entertain them in their homes and supplement talks and lectures upon manners with opportunities for practicing what may have been learned. Professional schools should also consider this matter. Then we should not see a minister at a convention in a large city church put his feet on the table upon the platform where many of his brethren were sitting, after the same manner of the college president, as has been seen within a few years to my knowledge. We should not see them tip their chairs back on the hind legs in the same public manner, or have them remove their vests there on a hot night.

In the public schools such instruction in manners should be universal, and if the teachers are not competent for it, special instructors should be supplied. It is more important than any of the fads now in the curriculum. It would elevate the whole tone of society in a few years.

It is impossible to overestimate the importance of fine manners for either man or woman. A concerted criticism of those now in vogue might be a first step toward a reform.

Brutal bluntness, obtrusiveness, negligence of little attentions, loudness of speech or dress, irreverence, selfishness, are among the things to which attention should be called. "High destined youths and holy maids" we demand of the coming time.

Let us give them high ideals, and encourage them to live up to them. Let us cry to every recreant dreamer, "Arise and follow thy dream."

## Moslem Fraternity.

The idea of fraternity is very simply and eloquently expressed by Syed Mohammed Nusrat Ali Sahib, editor of the *Nusrat-ul-Akhbar*, a vernacular journal of Delhi, India, and one of the most accomplished Mussulmans of the Punjab. A correspondent kindly sends us the following translation which we gladly print as indicating that the spirit of unity reaches through the Mohammedan faith. Ali Sahib ought to be recognized as a member of the Congress Board.—EDITORS.

*In the name of God, the Merciful, the Compassionate.*

"O! ye sons of Adam; ye who dwell on the surface of this earth! If you look attentively and consider deeply you will come to know that you are rational beings and, in nature and principles, the offspring of one family. You are sons of Adam and Eve and real brothers to one another being descendants of the same parent. In this world was one Adam and he did not associate with any fabled being except Eve. You are not stepsons but real sons of the same parent.

"Whence does this difference come? Why do you quarrel and fight like strangers? Suppose that your fore-fathers, *i. e.*, the sons of Adam and Eve, emigrated from one place to another and settled themselves on some plains or hills where, by the effect of climate, some changes took place in their complexion and features and they acquired new dialects, manners and customs. For many centuries one nation did not see the other. Why it is strange if one descendant could not make out the other? They are the children of Adam; there took place some change in color and language only, but not in the blood at all. In the garden there are flowers of different colors; but have they not grown out of one soil and planted in one place? If you consider deeply you will find that, from Adam up to all the prophets, God commanded the descendants of Adam to obey the prophets; to have one religion and one law. But your contentions did not allow you to obey them.

"In every way they desired you to come to the right path and become one in one; but alas! disunion and disagreement did not allow these things to be accomplished.

"Even kings tried their best to reconcile these differences. Among the ancient nations, Greeks and Romans, Alexander desired by bringing seven climes under his subjection, to make all the people enjoy harmony and love. In like manner Akbar Shah cherished love and friendship for all. The only object he had in view was to create mutual love between men of different creeds; but in spite of all his efforts he failed to achieve success.

"In this period our British Government is very anxious to see everyone enjoying universal peace; therefore Her Majesty, the Queen Victoria (may she live and reign forever), took upon herself the title of 'Empress of India.' And it is her ardent desire that all the nations under her rule live and associate with each other like brothers. The English, who are, in wisdom, equal to the Greeks and brave like Alexander the Great, with the purpose of doing away with the animosity of existing nations, took their native armies to Europe.

"In the treaty which took place between Her Majesty, the Queen of United Kingdom of Great Britain and Ireland, Empress of India, and His Imperial Majesty, the Sultan of Turkey, the Sultan made over Cyprus to the British Government, where the army of Malta is now stationed. In addition to this the Empress took upon herself the care of keeping Asiatic Turkey under her protection. Consequently the friendship between these two powers has much increased and it is believed that it will be strengthened in future and will last forever."

SYED M'D NUSRAT ALI.

## Jewish Sunday School and Assembly.

Great interest will be felt in the announcement that the plans for the establishment of the Jewish Chautauqua Assembly Summer School have reached such a point in their development that public announcement can now be made, that the assembly will be ready to open next summer. Dr. Berkowitz has given much earnest thought and effort to the completion of this plan. It is felt that only by the influences of such an assembly can the proper impulses be given to the establishment of circles throughout the country in various reading courses. The wonderful history of the Chautauqua Assembly is an inspiring chapter in the educational work of America. Dr. Berkowitz proposed the plan of the summer assembly movement at the meeting of the Central Conference of American Rabbis, held in Rochester in the middle of June. But scant notice was given by the Press to the resolutions by which the conference determined to endorse and act upon the proposition of the Chautauqua Society. Yet this was the most important act of the conference, and one which has destined to be most far-reaching in its beneficial results. It was reported that the conference had unanimously resolved to assume the guidance of the educational and religious work of the summer school, and the following committee appointed:—H. Berkowitz, Philadelphia, chairman; G. Gottheil, New York; C. Fleischer, Boston; M. J. Gries, Cleveland; L. Grossman, Detroit; M. Margolia, Cincinnati; K. Kohler, New York.

The management of the assembly will be conducted by the Chautauqua Society. Three places were considered for the location of the summer assembly, and it was finally decided to accept the generous offer of Mr. J. Ottenheimer, of New York City, to

locate the summer assembly at Forrest Park, near Bushkill in Pike's County, Pa. This location is equally distant from New York and Philadelphia. It is a health's summer resort of unequaled attraction. A first class hotel is on the grounds, an assembly hall with auditorium, class rooms and offices will be erected free of charge by Mr. Ottenheimer for the assembly. It was decided to enter at once upon the completion of the plan for the opening of the assembly next summer. The committee thus determine to make and forward movements in educational methods, which is entirely new among the Jewish people, and which is rich in form of untold good.

## A Forgotten Poem of Holmes.

An interesting manuscript in my autograph collection is a poem by Dr. Oliver Wendell Holmes, which was given to me by the Autocrat himself many years ago. The poem seems to have been written for some anniversary occasion, the particular character of which I do not now recall, if indeed I ever knew it. Probably the verses were written to order hastily and were not considered by the author worth preserving beyond the occasion that gave them birth, for they have never appeared in any collection of Dr. Holmes' works. Judging by the general tone of the sentiment pervading the lines, they were written for some occasion of special interest to young men.

The manuscript is a single sheet of foolscap, and the writing is very black and very coarse as though done by a broad-ribbed quill. In fact, nearly all the letters are practically printed, not written, and the copy can be read distinctly several yards away. In one lower corner of the manuscript are the initials "O. W. H." and in the other corner is the inscription "O. W. H., *penna plana sculpsit.*"

These are the verses:

Why linger round the sunken wrecks
  Where old Armadas found their graves?
Why slumber on the sleepy decks
  While foam and clash the angry waves?
Up! when the storm-blast rends the clouds,
  And winged with ruin sweeps the gale,
Young feet must climb the quivering shrouds
  Young hands must reef the bursting sail!

Leave us to fight the "tyrant" creeds
  Who felt their shackles, feel their scars;
The cheerful sunlight little heeds
  The brutes that prowled beneath the stars;
The dawn is here, the day star shows
  The spoils of many a battle won,
But sin and sorrow still are foes
  That face us in the morning sun.

Who sleeps beneath yon bannered mound
  The proudly sorrowing mourner seeks,
The garland-bearing crowd surrounds?
  A light-haired boy with beardless cheeks!
'Tis time this "fallen world" shouid rise;
  Let youth the sacred work begin!
What nobler task, what fairer prize
  Than earth to save and Heaven to win?

L. H. Weeks in *The Independent.*

When Rosa Bonheur finished her masterpiece, "The Horse Fair," a friend said to her: "Make me a present of your palette." With her freshly finished canvas before her and her palette on her thumb, Mme. Rosa smiled and said "Ah, well, if you wish it, let me touch it up a little." She then quickly painted the sketch of a deer and added her autograph. The paints are dried around the edge of the palette and the whole is framed under glass in the Walker art gallery in Minneapolis. From France to Minnesota! The prophecy of such a destiny would have seemed strange when the palette left the artist's hands. But the transition has come to pass. The painting and the palette are both in America.

# The Word of the Spirit.

*"Get thee up into the high mountain; lift up thy voice with strength: be not afraid!"*

## How Evolution Reconciles Conflicting Theories in Philosophy and Ethics.

BY B. F. UNDERWOOD.

Read at the Conference of Evolutionists at Greenacre, Me., July 8, 1895.

The doctrine of evolution has, among scientific men generally, taken the place of the old theory of the origin of species by special creation, and many of the classes that have hitherto opposed evolution are now conceding its truth and endeavoring to modify their theological beliefs in adjustment to its teachings. Some say they are ready to admit that the human body is derived from the bodies of animals, while still insisting that the human mind was supernaturally created. Others concede that the mind of man as well as his bodily structure has been evolved, in some way, from lower conditions, but they are unwilling to believe that man's moral, spiritual and religious nature has been developed from conditions represented by any animal below man. These, they declare, must have come *direct* from the Creator. Their words imply that the wonderful structure of man and of the lower animals and the marvelous intelligence of those animals, are *not* divine in their origin. Why not have a conception of God large enough to be consistent with the view that *all* the complex forms of life and all intelligence, from worm to man, are derived from the same universal power, by whatever name called.

Accepting evolution as true regarding structure, we are logically bound to recognize the evolution of mind which is correlated with structure. The notion that an animal body was evolved to a certain point, and that then the animal intelligence which had grown with it, vacated it, as one would a tenement and that a human intelligence, supernaturally created outside of the evolutionary order, took possession of the dead animal body, is too crude and childish a thought to be seriousiy entertained.

There is as much evidence of mental as of physical evolution, if not more. The explanation of the individual is in his history, and his history is in the history of the race, and in the history of all forms out of which his race grew. We do not see all the factors; we do not understand all the conditions; but in concluding therefore that there has been an intrusion in the natural order of a supernatural force, is to reason like the savage who invokes the volition of gods to account for every phenomenon when he cannot see the link which connects it with its antecedent.

When we come to understand the implications of evolution, we see that all mental as well as bodily characteristics have been evolved by contact of the organism with the environment in which it has existed. The human mind contains, in a condensed form, the results of ages of ancestral experience. Instinct is inherited habit. The young alligator, as soon as it is born, starts for the water, because the experiences of its ancestors through millions of years, have adjusted its structure to the water and given it corresponding instincts. What is true of instincts is just as true of intuitions, *viz.:* that while they are *a priori* to the individual they are experiential to the race, and while they come to each member of the race today as a birthright, as a part of his intellectual character and equipment, they are nevertheless the result of the slow acquisitions of centuries, organized in the race, the experiences of ages "consolidate in mind and frame."

With these facts in mind, observe how evolution reconciles the experiential and intuitional or transcendental schools of thought. The former claimed that all knowledge is derived from experience; the latter that there are innate ideas, or that there are elements of knowledge not sense-derived; that there are laws of the understanding, forms of thought or sensibility by which all sensuous impressions must be molded before they can be changed into experience, forms in which no empirical influence enters, which indeed precede and condition all experience. This was the contention of the great Kant who had discovered, he believed, in pure mathematics, a kind of knowledge constructed wholly from data which the mind possesses without the aid of sensorial experience. Space and time, in which all mathematical constructions take form, and the synthetic power which combines particular data into systematic knowledge are, he held, possessions of the mind, quite independent of experience.

But according to evolution the powers of thought and all the mental characteristics have been brought into existence by the modification of previous conditions; and the forms of thought, so-called, have their genetic explanation in the experiences and acquisitions of the race. The question is changed from one of psychology to one of psychogeny, from a consideration of the nature of mind to that of its genesis and evolution. The evolutionist says: There are, no doubt, logical processes corresponding with Kant's laws or forms of sense and understanding, which are as indispensable in the formation of judgments as are the laws of geometry in the construction of figures, but instead of regarding these as concepts antecedent to all experience, individual or ancestral, as primordial elements of mind, we should regard them as mental conditions; though not reducible to any individual experience, yet the evolved experience of the race, organized in structure and function. Although Kant declared that they are antecedent to all experience, the evolutionist, to be consistent, must view these mental forms as connate and so far *a priori*; but as products of ancestral experience they are acquired and therefore *a posteriori.*

Experience implies two factors, organism and environment, and every modification of structure and every accompanying sensation must be experiential. The infant when it enters the world has no innate idea of space or time, but it has organized tendencies—Kant's *a priori* forms—which have arisen in experience because of the constancy and universality of the external relation to which the organism has been subject. In like manner all the phenomena of the fully developed mind, exhibited under the rubric of sensibility, which are viewed by the Kantian as initial phases, as primary conditions of mind, are the result of ages of acquisition and modification, like "the wealth," as Lewes says, "which a merchant acquires through his own efforts by employing the accumulated results of the efforts of previous generations." Every truth, whether "universal or particular," "necessary or contingent," is learned by experience, and its ascertainment is possible only by the conditions of experience.

The mistake of the sensational school of metaphysicians, like Hobbes, Locke and James Mill, was in not recognizing the fact that the individual has intuitions which he

did not acquire and which experience only is necessary to awaken. The mistake of the intuitionalists and transcendentalists, like Kant and Leibnitz, was in failing to see that intuitions and forms of thought so-called, although preceding all experience of their possessor, have been evolved out of, and are entirely derived from, the experience of ancestors. Both the old schools had an element of truth; and each an element of error. One was right in saying that all knowledge is from experience; the other was right in saying the human mind has intuitions which it did not acquire by experience. But the sensationalists were wrong in assuming that man possesses only the results of his individual experience; and the intuitionalists in not seeing that the experiences of ancestors become organized in their descendants, as predispositions, aptitudes, "forms of thought," faculties, etc.

Evolution thus effects a reconciliation between the sensational or experiential and the intuitional or trancendental philosophy, and makes the repetition of the old controversies between the two systems a waste of words.

Kant, it should be remembered, believed n evolution, indeed is justly ranked among its pioneers, but his idea of evolution in its different aspects was not full and clear enough to enable him to apply it to mind, the intuitions of which he treats as though they were ultimate, always the same in man as now, admitting of no derivation and of no analysis into simpler elements. This is not strange considering how slow thinkers who have accepted evolution, even in our time, have been to see its implications in relation to mind.

Herbert Spencer was the first to apply evolution to mind systematically and to show how experience is organized and transmitted as a heritage and to point out that such *a priori* "forms" as those of space, time, causality, etc., must have had their origin in experience. This he did, assuming the truth of organic evolution, years before Darwin's "Origin of Species" appeared. His "Principles of Psychology" may be profitably studied today by those who would understand evolution in its deeper implications.

Lewes, referring to this as one of those profound conceptions with which Spencer has enriched philosophy, says that it "ought to have finally closed the debate between the *a priori* and the experiential schools, in so far as both admit a common ground of biological interpretation, although of course it leaves the metempirical hypothesis untouched."

Says Dr. Edmund Montgomery: "Philosophy, after twenty-four centuries of most diversified trials, had failed to discover the ways of knowledge. In no manner could it be adequately extracted from reason and just as little could it be fully derived from the senses. Nor had any compromise at all succeeded. Nativism and empiricism remained fundamentally irreconcilable. Suddenly however light began to pierce the hitherto immovable darkness. It was Mr. Herbert Spencer who caught one of those rare revealing glimpses that initiate a new epoch in the history of thought. He saw that the evolution hypothesis furnished a solution of the controversy between the disciples of Locke and Kant. To us younger thinkers into whose serious meditations Darwinism entered from the beginning as a potent solvent of many an ancient mystery, this reconciliation of transcendentalism and experientialism may have consistently presented itself as an evident corollary from the laws of heredity.

"What an achievement for a solitary thinker, aided by no other light than the penetration of his own genius, before Darwinism was current, to discover this deeply hidden secret of nature, which with one stroke disclosed the true relation of innate and acquired faculties, an enigma over which so many generations of philosophers had pondered in vain."

There is no time here to consider Weismann's views in connection with this subject; nor is it necessary. Their author has been continually modifying his theories from his first announcement of them, and so far as they are directed against the transmission of acquired characteristics by inheritance, Spencer, Romanes and others have disposed of them so effectually that Professor Weismann has been forced to change his positions with such frequency that it has been difficult to keep informed as to his latest concessions or contentions.

A few concluding words in regard to evolution and ethics. Moral codes have grown, so to speak, out of the wants and necessities of mankind. They have increased in complexity as man's knowledge and relations have multiplied, and as his life has become more complex.

Through ages of experience man has learned that some actions conduce to human happiness; that others cause unhappiness. One class of actions is called right; the other is called wrong. The only criterion by which we can ultimately decide as to the moral quality of acts is the effect they produce for or against human well-being, and that implies the conditions of happiness.

"The moral law" is a generalized expression for all those actions which have the approval of our highest conception. The conception of a moral order is formed by abstracting from character and conduct and combining in an ideal sequence all those moral qualities which experience has taught us are advantageous to the race. Moral law is not a thing *per se*. It is the ideal rule of life and must be considered in connection with man's thoughts and actions from the standpoint of human well-being.

When the word utility is used it comprehends, it should be understood, among other components, the pleasurable, the ornamental, the beautiful, art, poetry, music, love and passion, as well as printing presses, steamboats, telegraphs and sewing machines. Our ideas of duty become more correct with advancing culture, because it enables us to understand more fully our relations to our fellow-men and to the external world, and to perceive the result of certain lines of action and courses of conduct, by which we learn what is involved in those general principles and precepts which have descended from the early and comparatively uncultured periods of human history.

Life has been evolved and sustained in a perpetual conflict it is true, yet primarily by actions which are accompanied by pleasurable sensations. Were it possible for a race of animals to seek pleasure in actions that are painful and injurious, such a race would become extinct very soon. It is certain that under such circumstances no race could come into existence. Thus is indicated that our knowledge and practice of virtue, the sum total of acts that conduce to our well-being, have been attained by the desire for happiness. If the transcendentalist speaks of the "categorical imperative" and declares that "I ought" is more authoritative than any considerations of utility; still, in order to know what we ought to do, we have to go to experience and learn what has been promotive of happiness. The whole history of civilization from the dawn to the present time, is a record of experiences which have educated us into our present moral conceptions.

Experience has taught men that some acts which are pleasurable for the moment are under some circumstances ruinous in the end; that others which are painful for the time are a step to great happiness to themselves and others. It has also taught that acts which may be a source of pleasure to the individual, if he can enjoy it without reference to others, may be against the happiness of the community which is the main consideration even in tribal life. Society is an organism, so to speak, of which individuals are but so many units, and since the well being, and even the existence, of the individual members depend upon the existence and security of the collective body, its interests become of primary importance and must be guarded, even though individual members suffer. Whatever, therefore, promotes the highest social interests is pronounced right. This is public utility, the general good.

The community with the advance of civilization comes to include the entire human race and the principle of the utilitarian philosophy admits of no narrower interpretation than that those actions are right which are the best for the entire human family. Man lives not for himself alone, nor for those simply who claim his attention during his personal existence, but as well for the millions that come after him to receive for a heritage whatever contribution, material or psychical, he has made to the progress of the race. Every human life, from the least to the greatest, leaves traces of its existence which in one form or another, must last while the race endures.

We do not always, we do not usually stop to consider a vast train of circumstances that must follow a given act. A large part of our moral life is lived without calculation. The results of the experiences of mankind are summed up in moral precepts and moral codes and are expressed in customs and laws which serve as ultimate authority for most men.

Then we have in us the organized experience of countless generations who preceded us, and who, having through ages acted in accordance with moral rules and principles, slowly learned by experience, have transmitted to civilized men of today the results, as a legacy, in the form of moral intuition. The moral sense, as it is called, thus evolved from the multiplied experience of men, registered in the slowly evolving organism and transmitted like other characteristics, has become a part of our mental constitution, extremely sensitive in some, dull in others, and in the lower races and in individuals among us but little developed. The lowest creatures have no sight, no hearing, no taste. Their whole structure serves the general purpose of performing, without division of labor, the simple functions of life. Slowly life, as it is developed, differentiates into several senses, —taste, hearing, seeing, etc., with corresponding organs. Similarly there has been evolved out of experiences of men who originally could have made no ethical distinctions, the lofty moral conceptions of today. The race has learned by experience courses of conduct which are promotive of its well-being and, at the same time, it has acquired a moral sense, which intuitively responds to the distinctions which we have learned to make.

This moral sense is the highly complex product of human culture. Although intuitive in civilized man it is the result of acquirement in the race. We have here in its application to the moral sense a com-

plete reconciliation of the utilitarian conception of ethics as formerly held and the intuitive theory of morals. Conscience does not teach what is right and wrong. Indeed in two individuals it may approve acts diametrically opposite in moral quality. It is not the "voice of God." Its decisions depend upon the views which are held and these upon inherited character, education and circumstances. It approves or condemns according to the convictions of its possessor, and in the civilized man of today its decisions harmonize essentially with those rules of conduct which man has learned in the school of experience are for his well being. As Spencer has expressed it, "I believe that the experiences of utility organized and consolidated through all past generations of the human race, have been producing corresponding modifications, which by continual transmission and accumulation have become in us certain faculties of moral intuition—certain emotions responding to right and wrong conduct which have an apparent basis in the individual experience of utility."

Thus morality has its foundations in the mental constitution and in the nature of things, and the moral sense, which equally with the starry heavens filled Kant with wonder and awe, is the very efflorescence of evolution, suggesting that the universe in its essential nature is good, and justifying the efforts and hopes of the meliorist as against the despair of pessimism, whether it be of the Calvinistic type or that of Schopenhauer and Hartmann.

The path of virtue becomes pleasant with moral development. The moral life involves a struggle when the lower part of man's nature, the savage, the brute in him, is still strong and hard to resist. With the highly evolved man, with an Emerson or a John Stuart Mill, virtue is second nature. The sense of coerciveness has disappeared and the right course is pursued without struggle, without any feeling of obligation. The good man is so organically. His desires and aspirations and his inclinations are in harmony. *He does right by instinct.* But this condition never could have been reached had not the struggle to overcome evil, with all its failures and conquests, been continued through countless generations of ancestral life.

The evolutionary view of man, morally considered, reconciles conflicting ethical theories by eliminating errors from each and uniting in a consistent system the truths which they severally represent. Whatever soul of truth there is in error is brought to view when the evolutionary process is studied. For instance: While the doctrine of the fall of man and original sin must be rejected, the fact remains that man at birth has tendencies to evil, some more than others, inherited from the past, which are about the same in their effects perhaps as would be "original sin"—"sin" that a fellow has before he ever did anything or had a thought, but which will make him think wrong and go wrong as soon as he knows enough to think and act!

The old idea of the sensationalists that the mind at birth is like a blank sheet of paper or a piece of wax, has as little foundation in truth as the doctrine of total depravity. Men of every generation begin life with their mental and moral, as well as their physical characteristics fixed by the countless generations preceding them. The influence of the dead is necessarily greater, inconceivably greater, therefore, than the influence of all the living.

The conceptions of the past have led to those of the present; all have served a purpose; and must be regarded as a part of the evolutionary order in which are united in a common origin, a common brotherhood and a common destiny, all the children of men.

But we should keep in mind the fact that evolution is a process, and not an ultimate cause. A study of this process shows the *manner* in which changes occur and results are reached; but we have only a surface view, seeing only very imperfectly the manifestations of the Universal Power which is the basis of all these wonderful phenomena.

## The Home

*"Our daily life should be sanctified by doing common things in a religious way."*

### Helps to High Living.

**Sun.**—Stand on the higher summit to transmit
A new live heart-beat from the Infinite.

**Mon.**—It is the well-borne burden that will tone
Our manhood; turn the gristle into bone.

**Tues.**—In such a world as this it ne'er avails
To sit and eat the heart, or gnaw the nails.

**Wed.**— The new birth
At cost of the old life is often given.

**Thurs.**—Some wounds are such as bleed immortal balm.

**Fri.**—He fights for his Cause 'till it conquer or fall.

**Sat.**—Sometimes when life is darkest, a glory bursts its gloom.

—*Gerald Massey.*

### Interpretation.

BY MARY F. BUTTS.

If I would guess the mind of Him who reigns
As father and as king, would find some hint
Of what his heart holds dear, I need but look
Into the cup of any little flower,
Soft penciled at his will; I need but watch
The joyous measure of a bird's bright wing
The pure air beating all a summer's morn;
Or gaze upon a baby's cheek, rose red,
From leaning on the mother's breast, or see
In that sweet mother's happy eye the light
That caught its beam from God. Why should we not
The maker know by that which he has made?
The artist by the picture from his hand?
The lover by divinity of love?

—*S. S. Times.*

### Uses of the Cocoanut Tree on Pitcairn Island.

The trunk furnishes rafters for the houses. Baskets are made from the leaves, and also mats used when sitting out of doors. At night, the dry leaves are used as torches. The ribs of the leaves are used in stringing candle-nuts, which constituted the primitive lights, but are now used only when the kerosene supply fails.

The brooms are also made from the ribs of the leaves. The young leaves are eaten for food. Here, as elsewhere, children play, and leaves are made into wind-mill spinners. The midribs are used in spinning the tops, which are constructed from a kind of nut, and also in making frame-work for kites. The wood is used for fuel.

The fruit furnishes oil and milk. Butter is churned from the latter. The milk is allowed to stand over night. The next morning it is skimmed, and the cream churned by stirring it all about, for ten or fifteen minutes, with the hand. It is almost snowy white, and has a delicious flavor. When the nut is not fully matured, the water is used for drinking purposes, and the meat is eaten. After the milk has been extracted from the grated nut, the grated portions serve as chicken feed.

Tyro, a sauce eaten with fish, is made from the kernel of the unripe nut, by taking it out, putting it into a calabash with a cup of water, and shaking it up into a sort of cream. The grated nut is sometimes mixed with sugar, and baked.

There are eight different names applied to the nut during the different stages of growth. The husks incasing the fruit are used for fuel and scrubbing-brushes. Pretty little baskets for curios are manufactured from the shells. The shells are scraped until as smooth as glass, the tops cut off and converted into covers fastened to the other part of the shell by small hinges made by the islanders, and a wooden handle placed on. The men and boys do this part of the work. Then the girls paint them. The shells in their natural state are used for fuel, and in heating flat-irons; and cups are sometimes made from them.

From the flower-stalk comes a broom used in sweeping the roads. The spathe furnishes tongs, little boats for the children, and sleds with which to go down the steep hills. The petiole makes the basis for wreaths, and the thatch used in roofing is stuck upon it. The fiber surrounding the basis of the petiole forms a natural cloth that is converted into a milk-strainer. Strips of this cloth may usually be seen hanging upon the older trees.

If we were only willing to be useful in as many lines as is this tree, what a blessing to the world the Lord would make us. If we are not willing now, let us become so at once.—*Youth's Instructor.*

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Hon. Josiah Quincy was at one time conversing with Daniel Webster upon the importance of doing even the smallest thing thoroughly and well, when the great man related an incident concerning a petty insurance case which was brought to him while a young lawyer in Portsmouth. The fee promised was only twenty dollars. Yet to do his clients full justice, Webster found he must journey to Boston and consult the law library. This involved an expense above the amount of his fee but after hesitating a little he decided to go to Boston and consult the authorities, let the cost be what it might. He gained the case.

Years after this, Webster was passing through the city of New York. An important insurance case was to be tried that day, and one of the counsel had been suddenly prostrated by illness. Money was no object, and Webster was asked to name his terms and conduct the case.

"It is preposterous," said he, "to expect me to prepare a legal argument at a few hours' notice."

But when they insisted that he should look at the papers, he consented. It was his old twenty-dollar case over again; and having a remarkable memory, he had all the authorities in his mind and won the suit. The court knew he had no time for preparation, and was astonished at the skill with which he handled the case.

"So you see," said Webster as he concluded, "I was handsomely paid both in fame and money for that journey to Boston."—*The Myrtle.*

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# The Liberal Field.

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### Calendar of Unitarian Conferences.

National, Oct. 21-24, Washington, D. C.
Illinois, Nov. 5-6.
Missouri Valley, Wichita, Nov. 6-7.

### Program of the National Conference of Unitarian and Other Christian Churches, to be held at Washington, D. C., October 21-24.

Monday, Oct. 21—4 P.M., meeting of the council at the Arlington; 8 P. M., sermon, "Our Gospel," Rev. Minot J. Savage, Boston.

Tuesday, Oct. 22—9 A. M., communion service, conducted by Rev. Robert Collyer, of New York; 10 A. M., address of welcome by Carroll D. Wright, chairman of the board of trustees of All Souls' Church, Washington; response by the president; appointment of committees, etc.; 10:30 A. M., address by Rev. George Batchelor, Cambridge, Mass., chairman of the council and secretary of the American Unitarian Association; 11:30 A. M., address by Mrs. Emily A. Fifield, Boston, secretary of the National Alliance of Unitarian and other Liberal Christian Women; 11:30 A. M., address by Rev. Brooke Herford, D.D., London, representative of the British and Foreign Unitarian Association; 12:10 P. M., introduction of new business; 12:30 P. M., report of the business committee; 2:30 P. M., side hall, Metzerott, a meeting to consider the proposed consolidation of guilds, unity clubs and other young people's societies; 3 P. M., "The Church and the Masses," a paper by Rev. John Cuckson, Boston, Mass.; 3:30 P. M., "Our Congregational Polity," a paper by Rev. Edward E. Hale, D.D., Boston, Mass.; 4 P. M., discussion to be led by Rev. Frederick L. Hosmer, St. Louis, Mo.

7:45 P. M.—"Our Young People: Their Relations to Church, Denomination and Life at Large." Opening remarks by Rev. Edward A. Horton, Boston, the chairman of the evening. Professor G. Stanley Hall, president of Clark University, Worcester, Mass., will speak on "Pedagogical Methods in Sunday School Work." Rev. Benjamin R. Bulkeley, Chicago, Ill., "Cultivation of the Spiritual Nature" (guilds); Rev. Ida C. Hultin, Moline, Ill., "Religious Development Through Intellectual Leadings" (unity clubs); Rev. Thomas R. Slicer, Buffalo, N. Y., "Character and Citizenship Through the Sunday School"; Rev. Edward Everett Hale, D. D., Boston, Mass., "Enthusiasm for Humanity" (lend a hand clubs, etc).

WEDNESDAY, OCT. 23.

9 A. M.—Devotional meeting, to be conducted by Rev. Stephen H. Camp, Brooklyn, N. Y.

10 A. M.—"Church Extension." Addresses, twenty minutes each, by Revs. D. M. Wilson, D. W. Morehouse, George L. Chancy, T. B. Forbush, A. W. Gould and C. W. Wendte.

12 M.—Report of the business committee.

2:30 P. M.—Meeting of the national alliance of Unitarian and other liberal Christian women. At this meeting vice-presidents and directors will be elected and a nominating committee and committee on credentials appointed. Reports of secretaries and standing committees will be presented and matters of general interest considered.

3:30 P. M.—Public meeting, under the auspices of the Unitarian Temperance Society, in All Souls' Church, Fourteenth and L streets, upon "Modern Methods in Temperance Reform." Addresses will be made by Professor Francis G. Peabody, secretary of the committee of fifty for the investigation of the liquor problem; Rev. A. P. Doyle, general secretary of the Catholic Total Abstinence Union of America, and Rev. D. N. Beach, of Cambridge, Mass., who will speak upon "The Righteousness of the Norwegian Principle and Paramount Importance of Its Application in Temperance Reform."

4 P. M.—Meeting of the Unitarian Temperance Society.

8 P. M.—"The Origins of Liberal Thought in America," a paper by John Fiske, LL. D., Cambridge, Mass.

9 P. M.—"Our Unitarian Theology," a paper by Charles Carroll Everett, D.D., LL. D., dean and bussey professor of theology, Harvard University.

THURSDAY, OCT. 24.

9 A. M.—Devotional meeting to be conducted by Rev. Edward Hale, of Orange, N. J.

10 A. M.—Four papers, twenty-five minutes each, as follows: "The Holy Spirit," by Rev. Howard N. Brown, Boston; "Incarnation," by Rev. William C. Gannett, Rochester, N. Y.; "Atonement," by Rev. W. Hanson Pulsford, Waltham, Mass.; "Forgiveness," by Rev. Mary A. Safford, Sioux City, Iowa.

11:45 A. M.—"The Japan Mission," by Rev. W. I. Lawrence.

12 M.—Report of business committee.

12:45 P. M.—Election of officers.

3 P. M.—"The History of the Principles of the Unitarian Church in Relation to Social Problems," a paper by Professor Francis G. Peabody, D. D., of Cambridge, Mass.

3:30 P. M.—"The Modern Applications of These Principles," a paper by Anna Garlin Spencer, Providence, R. I.

4 P. M.—Discussion, to be led by Rev. Joseph H. Crooker, Helena, Mont., and Rev. Paul Revere Frothingham, New Bedford, Mass.

4 to 7 P. M.—The officers of the alliance will hold a public reception in the parlor of the Arlington. All members of the alliance and all attending the national conference are invited to be present.

8 P. M.—Platform meeting. Subject: "The Outlook." Rev. Rush R. Shippen, Washington, will preside. Addresses by Rev. Edward Everett Hale, D. D., Boston; Rev. Brooke Herford, D. D., London; Rev. Minot J. Savage, Boston, and others.

### Wisconsin Conference.

The nineteenth annual meeting of the Wisconsin Conference of Unitarian and Independent Societies was held at Madison, Oct. 1-3. There was an unusually complete representation, all the ministers in the state were present excepting one and most of the churches were represented by lay delegates. A pleasant feature of the occasion was the presence of several of the Universalist pastors.

Rev. H. M. Simmons was greeted with a large audience of old friends and admirers and gave one of his characteristic sermons on "The Growth of Morality."

The business session showed that the conference was in good working order, the work planned at the last annual meeting having been done and a fair balance still remaining in the treasurer's hands. The secretary read the official communications in regard to the proposed plan of co-operation with the Western Conference and the A. U. A. in missionary work. It was moved that the consideration of the question be indefinitely postponed. After considerable discussion the motion was lost and the following resolution introduced by Rev. Mr. Secrist was adopted:

"It is the opinion of this conference that the plan of missionary co-operation proposed with reference to the work in the west of the American Unitarian Association, the Western Unitarian Conference and the state conferences is impracticable and we must, therefore, give it our disapproval.

"Nevertheless, we believe that some plan can be devised by which the unity now existing very generally among the Unitarian churches of the west may find expression and be realized in practical co-operation. And we desire to work toward such an end."

The following resolution also was introduced by Mr. Secrist and adopted:

"Inasmuch as there is no general paper centered in the west which represents our Unitarian church, it is the wish of this conference that such a paper be established, or, preferably that one of the existing Unitarian periodicals be transferred to this section."

The ministers who were present at the "Ministers' Meeting," led by Rev. A. W. Gould, felt amply repaid, both in hearing the paper and the discussion following, and

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expressed the hope that this feature be continued.

There was a good general attendance at the platform meeting on Wednesday evening and at the meeting for discussion of practical "Parish Problems" Thursday afternoon the closing sermon by Rev. T. B. Forbush outlined "Our Liberal Gospel."

The churches which shall stand on the roll of this conference for the coming year and be entitled to delegate representation at the next annual conferences are the following: Arcadia, Baraboo, Barker, Greenwood, Neillsville, Menomonie, Madison, Milwaukee, Janesville, Kenosha, Hillside, Richland Center, Eau Claire, West Superior, Gilmanton, Monroe.

The old officers were re-elected. The spring session will be held in conjunction with the Minnesota Conference at St. Paul. The next annual meeting will be at Milwaukee.

The conference passed a hearty vote of thanks to the Madison people for their cordial hospitality. The Madison dailies gave full and explicit reports of the proceedings.

ROBERT C. DOUTHIT,
*Secretary.*

The motion that Mr. Owen have three votes was lost, not carried as reported in THE NEW UNITY of last week.

**Cincinnati, Ohio.**

Rev. Geo. R. Gebauer has received a unanimous call to the pastorate of Unity Church. Mr. Gebauer has been supplying the pulpit since Sept. 1st.

**Cleveland, Ohio.**

We see by the calendar of the Unitarian church in this city that Rev. Florence Buck is to give a series of Sunday Evening Sermon-Talks on the Liberal Faith, taking the topics that Mr. Gannett treats in his Sunday school leaflets, such as Freedom, Fellowship, Character and Service. This seems an instructive and helpful plan, both for Sunday school and church.

**Coon Rapids, Ia.**

We learn that a Sunday School has been started in this place, organizing Oct. 6th, with thirty scholars, the purpose being to have the school regularly and preaching whenever it is possible. This is beginning at the right point to secure a strong and enduring church.

**Streator, Ill.**

The Eclectic Club of the Church of Good Will of this city publishes its second annual program. The literary section takes Daniel Deronda for its study once a week from October to April, but introduces each alternate evening an essay on some literary character, such as Hawthorne, Holmes, Henry James, comparing the writer with George Eliot. It looks like an interesting and educating course. The Social and Dramatic Sections also lay out a year's work for each, showing that Mr. Duncan's society is alive all over.


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[From THE NEW UNITY, May 2, 1895.]

The selection we give in another column from "The House Beautiful"—one of Mr. Gannett's uplifting studies which James H. West has just published—was not made because it was the most inspiring word the pamphlet contains. Where all is so good perhaps there is no best, though to our mind the section on "The dear Togetherness" is fullest of strength, sweetness, and light. But this extract was selected simply because it was the shortest that could be made to stand by itself. By sending its publisher fifteen cents our readers can procure the little book for themselves; and if they want to be strengthened and lifted up, they will do so.

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## The Sunday School.

*The World Is Saved by the Breath of the School Children.*

The directors of the Western Unitarian Sunday School Society held their October meeting Friday, the 11th. Messrs. Jones, Bulkeley and Scheible, Miss Lord and Mrs. Leonard were present, with Mr. Gould presiding. After accepting the reports of the secretary and treasurer, some conversation was held concerning the publications in hand: Mr. Blake's "New Sunday School Service and Song Book," Mr. Gannett's lessons on "The Flowering of Christianity" and Mr. Gould's "Nature Studies." It was moved and carried that in response to a request from the editor of "Young Days," published in London, for permission to reprint the "Nature Series," the president be authorized to give cordial consent and to make such arrangements as seemed necessary; moved that the president take the necessary steps to secure a copyright of the "Nature Studies"; and with the consent of the author, the same also of the Sixth Course of study now in process of publication. Carried.

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## Correspondence

### A Few Days in Kentucky.

There is, so far as I am informed, only one liberal church in Kentucky outside of Judaism, *viz.*, the Unitarian Society in Louisville. There are many liberal people here and there, and the times are ripe for an indigenous liberal movement. At Spottsville lives Rev. G. R. Taylor, a very able preacher, who has grown out of the Baptist church and has his membership in the Non-Sectarian church of this city. Here is a fine opportunity for some liberal man *who is in earnest* and who has means, to do an excellent work in furnishing Brother Taylor the sinews of war. I fear that there is too little real consecration in the liberal ranks.

At Lexington, the seat of the State University, lives Mr. Charles Moor, an agnostic of a bold and aggressive kind. He publishes *The Bluegrass Blade*, and boldly assails orthodoxy. He is an acute and humorous writer and is having quite a following.

It was my privilege to preach in the old family church that I helped to build on the old farm when a boy. The neighborhood is Baptist, Christian and Methodist, in the proportion of 75-20-5 per cent. I spoke of peace, righteousness and hope and found a hearty reception.

One young man, a church officer, said to me, "I have quit reading the Bible because I was becoming a sceptic. In order to have faith in it, I must cease to read or think about it." I suggested to him that it was not faith in a book, but in a person—in man—in the Infinite—in nature—that saved; and that the Bible set forth no theory of its own inspiration and that it was to be judged on its own merits, and that a narrow clergy should not be permitted to force us either to accept their views or their label. We are not compelled to accept either alternative. This young man is simply a type of a large class, which is growing day by day.

To show the growing indifference to churches and their waning power, it is suffi-

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cient to name the fact that the exercise of discipline has almost ceased. Once, those churches exercised the authority of a kind of police and men feared and trembled before them; now, they rarely summon an offender, and this in spite of the urgent insistence of the religious papers and clergy. The spirit of humanity and of independence is growing.

I believe that Spottsville is the open door to Kentucky, and that Mr. Taylor is a called apostle to speak forth the words of the new gospel with power. Here is a rare opportunity. How many liberals are there who will live on a hundred dollars less each year in order to help in this good work? Shall echo be the only answer? J. W. C.

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## The Study Table

VOLUNTEER GRAIN by Francis F. Browne. Way & Williams, Chicago. 1895, p. 70.

Modesty is not always the characteristic of the poet. The road between the study and the printing office of many verse-makers is too short and too often traveled. Most attractive is the spirit that compresses its poetic feeling and susceptibilities into an appreciation of others writings and uses the poets insight for the discovery of other peoples' poetry, and helping others to appreciate the same. Such is the character of our friend, Francis F. Browne, who for so many years has been the ruling spirit of the *Dial.* No man in Chicago has been so steadily, persistently in quest of the good things of literature, or has done more toward raising the standard of higher excellence and creating an appetite for the same. To know Mr. Browne is to know that his is a poetical soul, susceptible to beauty and sensitive to thing divine. We are glad that at this late day, when the earlier snows have already fallen, he has been pushed out of retirement and been persuaded to glean for us "This slender sheaf from the unplanted acres of his life." Less than two dozen poems, but one of them is a translation of the deathly Carcassonne of Gustave Nadaud which has already gone far and lodged in the scrap-books of the competent as a production of the mysterious and "Anon." Two of these poems are of Lowell, one of them is "The message from Judea," all of them go to show how much of poetry has been hidden in the inside life of the editor of the *Dial.* We present our congratulations to the new firm, Way & Williams, who begin their career as publishers by putting forth so neat a book containing such genuine work.

RESPONSIVE READINGS, selected from the Bible and Arranged under subject for Common Worship by Henry Van Dyke. Ginn & Co., Boston, 85 cents.

This neatly printed book commands attention from the fact that it is the book now in in use in the chapel of Harvard University. It contains two hundred selections and illustrates again the devotional wealth of the Hebrew Scripture. There is here also a generous attempt to utilize the New Testament scripture for Responsive Readings, but there is a marked inferiority in the New Testament services compared with those of old in this particular direction. There is here a slight use of the expurgating hand of criticism. We are told in the preface that "the imprecatory psalms have been omitted," but the implications of a supernatural Christ are retained; the Apostles Creed, the Trinitarian *Gloria Pati* are inserted. Perhaps these should find a place in such a book, but in a book prepared for an institution that so long boasts the Unitarian traditions, one might look for a confession and a *Gloria* which an Unitarian might conscientiously use. Indeed, one might reasonably suppose that the time had come when in Harvard College recognition could be made of the uplifting scripture new and old not found within the covers of the Jewish and Christian bibles. It would seem that Harvard College owed such a recognition to its eminent scholars who have done so much to bring to light the wealth of other bibles. It certainly does owe it to the cause of truth itself which is also the cause of reverence. The devotion of common worship is greatly enhanced by such frank recognition of the universality of inspiration and the humanity of religion as the experience of those who have tried it amply show.

MARION CRAWFORD is writing for *The Century Magazine* a series of papers on Rome and the Vatican for which André Castaigne is drawing the illustrations. These articles will describe unusual features of the Sacred City, and the pictures will include some remarkable restorations of classical scenes. Captain Alfred T. Mahan, the great naval tactician, will also write for the magazine a series of four studies of the naval engagements upon which the fame of Admiral Lord Nelson is founded. Henry M. Stanley will contribute a paper on Africa, to be supplemented by articles made up from the diary and journals of the late E. J. Glave, who died a few months ago on the Congo.

RUDYARD KIPLING makes his last appearance as a teller of Jungle Stories in *The Cosmopolitan* for October. "Mowgli Leaves the Jungle Forever," and the curtain is drawn

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over one of the most charming conceits in literature. Richard Le Gallienne makes a plea for religion under the title of "The Greatness of Man." A very important paper on "State Universities" is contributed to this number by Professor Ely. And among the story-tellers are Hopkinson Smith and Boyesen. *The Cosmopolitan* announces that it will begin the publication in January of *The Agriculturist's Illustrated Magazine*, to be fully the equal of *The Cosmopolitan*, but containing from sixteen to twenty pages by the ablest agricultural writers of the world, upon subjects of importance to the agriculturist, horticulturist and stock-growing interests.

UNDER the title of "A Study in Wives," four well known writers of different nationalities treat of four ideal types of women in the October number of the *North American Review*, Max O'Rell describing "The French Wife"; Grant Allen "The English Wife"; Karl Blind, "The German Wife," and H. H. Boyesen, "The Scandinavian Wife." "The Atlanta Exposition," by the Hon. W. Y. Atkinson, Governor of Georgia, forms the opening article of the number. The governor is very eloquent upon the subject of the Great Cotton States and International Exposition. Dr. Henry Smith Williams writing of "Politics and the Insane," emphatically declaims against the prevalent custom of allowing partisan politics to enter into the management of asylums where the dependent insane are cared for. Rev. Prof. W. Garden Blaikie furnishes an important article on "Is Socialism Advancing in England?" Dr. Blaikie's thorough familiarity with subjects concerning the life of the working classes renders him a valuable authority upon this question.

THE unique symposium by representative women on life's social problem now appearing in *The Arena* is attracting well-deserved attention. In the October number of this review, Julia A. Kellogg writes on "Land and Money"; Charlotte Perkins Stetson on "The Solution of the Labor Question," and Alice Thatcher Post on "The Great Neighbor." "Manual Training for Women and the Problem of Domestic Service" is discussed in a very thoughtful manner by G. Vrooman, who is the wife of a prominent young Congregational clergyman, Frank Buffington Vrooman, and the daughter of Gen. Black. The subject is handled with ability.

THE frontispiece of the October number of the *New England Magazine* is a fine portrait of Francis Parkman which has never before been published. It accompanies a striking sonnet upon Parkman by Robert Beverly Hale. A brief article by Rev. Julius H. Ward upon Henry O. Houghton, the eminent Boston publisher whose death is so widely mourned, is accompanied by a striking portrait. "New England in New York" is the subject of a valuable study by E. P. Powell, detailing the incidents of an early chapter in the emigration of New England to the West which has been largely forgotten. Mr. Raymond L. Bridgman contributes an able article upon "The Foolish Fear of Paternalism," showing to how large an extent socialistic principles are already embodied in our legislation, and how beneficent the progress is proving. Mrs. Kate Gannett Wells tells the story of "Deborah Sampson, a Heroine of the American Revolution," a venturesome young woman who put herself into trousers and entered the army where she passed through experiences well worth reading about. There are short stories by Dora Read Goodale and Miss Edith Elmer Wood, and there are several graceful poems. The Editor's Table is devoted to


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The "idea" in this remarkable book may be best briefly stated by combining a saying of Keshub Chunder Sen, the Brahmo leader, with a sentence or two from the author's Introduction: "Was not Jesus Christ an Asiatic? He and his disciples were Asiatics, and all the agencies primarily employed for the propagation of the gospel were Asiatic. In fact, Christianity was founded and developed by Asiatics in Asia. . . . Yet the Christ that has been brought to us in India is an Englishman, with English manners and customs about him and with the temper and spirit of an Englishman in him. Hence it is that the Hindu people shrink back. . . . Go to the rising sun in the East, not to the setting sun in the West, if you wish to see Christ in the plenitude of his glory and in the fullness and freshness of the primitive dispensation. In England and Europe we find apostolical Christianity almost gone; there we find the life of Christ formulated into lifeless forms and antiquated symbols. . . . Look at this picture and that: this is the Christ of the East, and that of the West. When we speak of the Western Christ, we speak of the incarnation of theology, formalism, ethical and physical force. When we speak of an Eastern Christ, we speak of the incarnation of unbounded love and grace."

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CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

INDEPENDENT LIBERAL CHURCH, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johonnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER MEMORIAL CHURCH (Universalist), Sheridan Ave. and 64th St. Sunday services 11 A. M. and 8 P. M.; Sunday School, 9:30 A. M.; Young People's Christian Union, 7 P. M. Devotional Meeting, Wednesdays at 8 P. M. Rev. Frederick W. Millar, minister; residence, The Colonial, 6325 Oglesby Ave.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

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SAPOLIO

# What Do You Think of This!

TIME speeds on—before you realize it Christmas is at hand and the worry of selecting gifts begins. An inexpensive gift that will give pleasure and be of utility and at the same time suggest appropriateness is one of the most difficult problems that confronts us at holiday times. The trouble is we put it off too long. Nothing seems to suggest itself as "just the thing" and thus the important duty of selecting our gifts is left till the last minute and one must then" take what is left." The readers of the NEW UNITY should not be of the dilly-dally sort. The World's Fair souvenir spoons are *just the thing*. And as bridal or birthday gifts it would be a hard matter to find another gift so pleasing to the donor, at such a small price. One lady writes:

STAUNTON, VA., June 27, 1895.

Leonard Mfg. Co., Chicago.

*Gentlemen:*—I received the spoons O. K. and am more than pleased with them. *I am delighted.*

I presented one set as a bridal present and they attracted more attention and admiration than any of the other presents.

Enclosed please find postoffice order for the amount $6.00 for which you will please forward six sets of your "World's Fair" souvenir spoons and the cake basket which you offer as premium for same. Yours truly,

(Signed) LILLIE V. CROFT, 318 Fayette St.

## DESCRIPTION OF SOUVENIR SPOONS.

They are standard after-dinner coffee size, heavily coin silver plated, with gold plated bowls, each spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the World's Fair City. The set is packed in an elegant plush lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

## OUR CORRESPONDENTS.

Below will be found a few of the many thousands of cordial letters we are receiving from delighted purchasers. These are not old letters but new ones as may be seen from their dating. They are all letters from subscribers of religious papers.

Leonard Mfg. Co., Chicago, Ills. AUBURN, ME., May 15, 1895.

*Dear Sirs:*—I sent for a set of your souvenir spoons for my wife a short time since and you enclosed an offer to make a present of three sets if we would sell six. My wife went out among her friends and sold six in one afternoon. I enclose money order for $5.94 for the nine sets of spoons.

She thinks she could sell many more among her friends here, and wants to know what you give as presents besides the souvenir spoons. How much longer will the offer last, or rather how much longer will the spoons hold out?

Yours respectfully,

EDWARD W. BONNEY, 8 Myrtle St.

This sounds like business all through. Mr. Bonney's judgment was evidently based upon the fact that the spoons were of real merit and would be in good taste for his wife to take orders among her friends. There are lots of folks who delight in the diversion of interesting their friends in some pleasing article. It isn't canvassing but a commendable method of putting calling days to good practical, profitable use.

MERIDEN, MISS., Aug. 6, 1895.

Leonard Mfg. Co.

*Gentlemen:*—I send enclosed, postoffice order for $7.39 for which please send to my address, one case of your silverware, containing tablespoons, teaspoons and butter plates, six of each and butter knife and sugar spoon. Also six sets of World's Fair spoons. Please send a cake basket as premium for the souvenir spoons. I think I can get orders for several cake baskets when I have one to show the ladies, also butter dishes. This is the tenth set of spoons that I have ordered of you. All are pleased with them. Please address,

MRS. FRANK MEYERS,
343 41st Ave.

FORT MORGAN, COLO., July 8, 1895.

Leonard Mfg. Co., Chicago.

*Gentlemen:*—I received your card this morning in regard to the spoons sent us. The spoons came all right and we were well pleased with them. Mrs. Seckner showed them to a few of her lady friends and all wanted them, but all did not feel as though they could take them.

Yours truly,

REV. H. D. SECKNER.

## SUMMARY.

If the reader will glance over the "Description of the Souvenir Spoons" there can be no doubt of the genuine bargain that is offered.

The six spoons in plush lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them the money will be refunded. No goods sent C. O. D.

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